



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ON AVESTA *f*—ORIGINAL *pv*.

It is generally accepted that in the word Av. *āfəntəm* ‘aquosum,’ *āfəntō* ‘aquosi,’ the *f* is sprung from orig. *pv*—that Av. *āfənt-* stands for orig. **ūpvant-*. (So Justi, Handbuch der Zendsprache s. v. compares Skt. *āpavant-*, see PWb. s. v. on the *a* between *p* and *v*, also Justi, p. 362, §57; see especially Bartholomae, Handbuch der altiranischen Dialekte, §89b; Brugmann, Grundriss der vergl. Grammatik, §473, §159.) No other example for the rule seems to have been given; see Bartholomae, loc. cit.; but Justi, §57 *kaofa-* and *sifat*. Two instances, however, may perhaps now be suggested as falling under this head; these will support the law, and the forms themselves will thus be clearly explained.

The first instance to be added is in Ys. 57. 29 *āfənṭe*. The form is 3 pl. pres. mid. (pass.) from ✓ *āp-*, *ap-* ‘to attain’ according to the (Skt.) VIIth Conjugation, i. e. **āp-vantē*; cf. Av. *kərənvante*.—Ys. 57. 29 will thus be rendered: ‘Who (i. e. the horses of Sraosha) overtake all those whom they pursue from behind, but they themselves are never overtaken from behind.’

The second suggestion is from Ys. 57. 17 to consider the adjective *hušhvafa* ‘slumbering’ nom. sg. = orig. **sušvapvan-* or **sušvapvant-* (✓ *svap-* ‘to sleep’) according as *van-* or *vant-* stem. The Av. *hu-* (*su-*) looks like the prefix *su-* ‘well,’ but as Professor Geldner kindly writes me, it may also be a reduplication (cf. Skt. pf. *sušvāpa*) as *ci-* in Skt. *cikitván-* ‘wise’ (also adjective). The form nom. sg. *hušhvafa* is like *ašava* if from *van-* stem, or like *raēva*, *amava*, etc., if from *vant-* stem.

The law of phonetic change in Av. may be regularly explained thus: the *v* must have had its voiceless spirant value (Germ. *v*, Eng. *f*) and spirantized the preceding *p*, cf. Av. *tv* (*v-* vocalic) beside Av. *pv* (*v-* spirant). The combination *fv* (*fw* voiceless=phonetically *ff*) was no longer tolerated, but according to the regular Av. law, avoiding the repetition of the same sound, was reduced to *f*. Hence orig. *pv*=Av. **fv* (*fw* voiceless=phonetically *ff*)=*f*.

A. V. WILLIAMS JACKSON.